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AMERICAN ANTIQUARIAN SOCIETY WORCESTER, MASS.

N: 22

A ROYALL EDICT FOR MILITARY EXERCISES:

Publiſhed in a Sermon preached to the *Captaines*, and *Gentlemen* that exerciſe Armes in the *Artillery Garden* at their generall meeting.

In *Saint Andrewes Vnderſhaft*, in *London*, Iune 23. 1629.

By IOHN DAVENPORTE, B. of Diuinity, and P. of *Sant Stephans* in *Cole-man-ſtreet* in *London*.

ISA. 49. 23.
Kings ſhall be thy nurſing Fathers, and Queenes thy Nurſes.

LONDON.
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To

The Right worſhipfull Sr. *Hugh Hammerſly* Knight, Iuſtice of Peace, and Alderman, and one of the Colonels of the Citty of *London*, and Preſident of the Martiall Company exerciſing Armes, in the Artillery Garden:

AND

To all the reſt of the famous Society, Captaines, Aſſiſtants, and Gentlemen, profeſſing, and exerciſing Armes.

Worthy Preſident, Captaines, and Gentlemen,

THe *ſame Perſons, and the ſame Argument, that induced me to preach this Sermon in your eares, haue preuailed with me to preſent it, in this manner to your eyes; not to ſubmit it to your iudgements, as our* maſterly-cenſorious *hearers expect, who* make themſelues

μὴ πολλοὶ διδάσκαλοι γίνεσθε. Iames 3.1. cap. 4.11.

ſelues Iudges *of that, which ſhould teach them to* iudge themſelues, *and ſhall one day* iudge them: *nor to craue your patronage or protection of it: for it is* the Word of God, mighty in operation, and ſharper then a two edged ſword, *to cut off all that* gainſay it, *and ſo, able to defend it ſelfe; yea, it is the* truth *of God*, a ſhield and Buckler *to thoſe that* receiue the loue of it, *and ſo, able to defend them. For my ſelfe; who am I, that I ſhould hope to be exempted from the common condition of* Preachers *and* Writers, *that is, to* bee ſmitten with the tongues *of thoſe, who account nothing worthy acceptance, but the fruite of their owne braine? There are principally, three ſorts of men, that (like* Malchus, *hauing* his right eare cut off) *heare all things ſiniſterly. Firſt, Ambitious perſons. Secondly, Malicious perſons. Thirdly, Vicious perſons: if this Sermon come into any of theſe perſons hands, I muſt expect,*

1. Cor. 11. 31. Rom. 2. 16. Heb. 4. 12. Iude 11. Pſal. 91. 4. 2. Theſ. 2 10.

Ier. 18. 18.

Luke 22. 50.

3. ſorts of perſons iniurious in their cenſures of Preachers & Sermons.

expect, that (as men looking vpon any thing through a coloured glaſſe, iudge that thing to be of the ſame colour with the glaſſe, through which they looke ſo) their opinions of the Preacher, *and of the* Sermon, *will be conformed to the inward* diſtemper *of their owne hearts. Firſt*, the Ambitious *perſon ſeekes to raiſe himſelfe in the fall, and to honour himſelfe in the diſgrace of thoſe who ſeeme to outſhine him in true worth. Thus* Corah, *out of a deſire of eſteeme, reſiſted* Moſes; Diotrephes, *out of a* Loue *of* Preeminence, *withſtood* Iohn the Diuine, *and thoſe* falſe Apoſtles, *that they might exault themſelues, vilified, and traduced Saint* Paul. *Thoſe wee haue more cauſe to pitty (becauſe* God reſiſteth them) *and to pray for them, that God would make them more humble, and lowly-minded, then to bee diſquieted at their inſolencies, which is a ſure ſigne of their folly, and empti-*

Maleuoli, velut Momi aruodùt nos magis animi morbo, quàm iudicio. Melanth. Gul. Epiſt. Hauſmano. 4to.

1. Ambitious perſons.

Nihil eſt quod Eccleſiam ita diuellere queat atq; ambitio dominandi. Chryſt. Hom 11. in cap. 4. ad Eph. 3. Ioh. 9. Iames 4. 6.

emptineſſe. For wee ſee, the boughs, the more laden with fruite, they are the more lowly, but in a fanne, we ſee, the chaffe is aboue the Corne, not becauſe its better, but becauſe its lighter.

2. Malicious perſons.

Secondly, the Malicious *perſon, out of an inward hatred againſt the perſon of another, miſiudgeth all his actions and intentions. This you may ſee in the carriage of the Prieſts and Prophets againſt* Ieremy, *of* Amaziah *againſt* Amos, *and of thoſe* cruell, *and* ſcornefull men, *concerning whom the Prophet* Iſay *ſpeaketh, that would* make a man an offendour for a word. *For theſe my prayer is, that the Lord would deſtroy the workes of Satan, that enuious man in their hearts, and fill them with the fruites of the ſpirit, eſpecially,* loue, peace, gentleneſſe, goodneſſe, faith.

Ier 26. 11. Amos 7. 10.

Iſa. 29. 21.

Gal. 5. 22.

3. Vicious perſons. Iſa. 5. 19.

Thirdly, Vicious *perſons,* ſpeake good of euill, and euill of good, theſe put darkeneſſe for light, and light for darke-

darkeneſſe, theſe put bitter for ſweet, and ſweet for ſowre. Dauid *out of much experience of ſuch, ſayth,* They are licentious, and ſpeake wickedly: they talke preſumptuouſly: they ſet their mouth againſt Heauen, and their tongue walketh thorow the earth. *To be diſprayſed of ſuch, is a prayſe; as when an Enemy reuiles a Generall, or Captaine, or common Souldier for his faithfulnes to his King, and Country: But I muſt not make a Booke of an Epiſtle.*

Pſal. 73. 8, 9. *Mala de me loquitur, ſed malè. Moueret ſi de me M. Cato. Si Lelius ſaciès, ſi duo Scipiones iſta loquerentur, nunc malis diſplicere, laudari eſt. Sen. de rem. ſort.*

To you (right worthy Cittizens) with all due reſpect, I dedicate theſe Meditations, ſuch as they are, as belonging to you by right. For your ſakes they were preached; at your requeſt, they are now publiſhed. If heerein you ſhall finde any moniues to encourage you, any rules to direct you in this laudable Exerciſe, let God haue the Glory, and I am

abundantly ſatisfied , whom nothing could haue drawne to this taske, but my vnfeigned loue to your perſons, and my hearty deſire of your incouragement in ſo worthy deſignes.

Yours in all Chriſtian duties
and ſeruices,

F. D.

A ROYALL EDICT FOR MILITARY EXERCISES.

2. SAM. 1. 18.

Alſo hee bade them teach the children of Iudah *the vſe of the Bow. Behold it is written in the Booke of* Iaſher.

THe occaſion of theſe words (as you may ſee in the laſt Chapter of the former Booke) was the death of *Saul* and *Ionathan*, with the flight, and diſcomfiture of *Iſrael*, before the *Philiſtims*, reported to *Dauid* by a man, who (in the former part of this Chapter) receiued condigne puniſhment, for that which he pretended to haue done. From the 17. verſe to the end of this Chapter, you haue *Dauids* lamentation for *Saul*, and *Ionathan*, and the ſtate of *Iſrael*, which, as it reſpected *Saul*, was ſorrow ariſing from the ſence of humane calamities, and char-

1. Sam. 31.

2. Sam. 1. 2. to 16.

Verſe 17. *ad finem.*

ges, whereunto euen the greateſt *Princes* are ſubiect: as it reſpected *Ionathan*, it aroſe from his deare loue to ſo true a friend; as it reſpected the ſtate of *Iſrael*, it aroſe from the apprehenſion of Gods diſhonour, in the triumphs of the *Philiſtims*, and ſeemes to anſwer that mournfull expreſſion of *Ioſhua, Oh Lord, what ſhall I ſay, when Iſrael turne their backes before their enemies?* yet hee is not ſo *ſwallowed vp with too much griefe*, that he forgets the care of his people, which you may ſee implyed in the copulatiue particle, *Alſo*.

Ioſh. 7. 8.

2. Cor. 2. 7.

Alſo] God hath planted more affections then one in the ſoule of man: as there is *griefe*, to humble vs, ſo there is *feare* to quicken vs. *Dauid* knowes how to mourne for euils paſt, ſo, as to take a courſe for preuention of the like for time to come: not to be afflicted after ſuch a loſſe in *Iſrael*, had beene Stoicall apathy; to haue beene ſo afflicted for the loſſe of *Saul* and *Ionathan*, as to neglect the peoples good, had beene baſe puſillanimity: Therefore *Dauid* at once actes diuers parts, of a good ſubiect, and patriot, in lamenting the loſſe of his King and Country, and of a gracious Soueraigne, in prouiding for the ſafety of his ſubiects. For as he mourned, with this lamentation, ouer *Saul*, and ouer *Ionathan* his ſon, So *alſo he bade them, &c.*

He bade them] Not by way of *Counſaile* only, but by way of *Command* alſo. So that theſe words ſeeme to containe an *Edict*, or a *law* of *Dauid*, inioyning the people *the vſe of the Bow*. For (not to trouble you with the difference obſerued by ſome, betwixt a *Law*, and an *Edict*) you may obſerue in theſe words, all thoſe things, which are required in a Law. 1. It muſt haue a right end, which is the

Hiſtory of the world. 2. booke 4. c. 15. Sect. 244. p.

the Common-good: ſo had this: for this exerciſe conduced much to the common peace, and ſafety. 2. Right meanes, to attaine that end warranted by reaſon: ſo had this. For the people might be conuinced of the equitie of this injunction, by reaſoning from naturall principles, thus: That which tends to the Common peace and ſafetie, muſt be practiſed by all: but the *vſe of the Bow* tends to the Common peace, and ſafety: *Ergo. The vſe of the Bow* muſt be practiſed by all. 3. A right of authoritie in him, who impoſeth it: ſo had this. For *Dauid*, whoſe command this was, was before this time, by a ſpeciall command from *God*, *anointed to bee their King*. 4. It muſt be enacted, and publiſhed: ſo was this: for he not only *bade them*, but it is recorded *in the Booke of Iaſher*.

Lex eſt quædam rationis ordinatio ad bonũ commune, ab eo qui curam cõmunitatis habet, promulgata. T. Aq. 12. q. 90. Art 4. Conc.

1. Sam. 16. 12, 13.

Teach] Or inſtruct, which is done by rules, exerciſe, and examples, as the manner is in your military Schoole, The *Artillery Garden*.

The Children of Iudah] Its an Hebraiſme ſignifying that Tribe, ouer which *Dauid* was anointed King, in Hebron, called ſo from *Iudah*, the fourth ſonne of *Iacob*, who was the roote, and father of that Tribe. By *the Children*] are meant all the people of that Tribe, without exception of age, or condition. 1. Without exception of age; *after* 20. or ſooner, it may be (for, at that age) *they went forth to warre:* and other Nations, as for inſtance, the *Germaines*, were wont to traine vp their ſonnes (euen from 14. yeeres old, till they grewe by age, or weakeneſſe, vnfit for ſeruice. 2. Without exception of condition; *Saul* the King, *Ionathan* the Prince, *Uriah* a Noble man; all ſorts went to war, as in *Rome*, none were excuſed from ſeruice, when *Hannibal* was at the gate.

2. Sam. 2. 4.

Gen 29. 35.

Numb. 1. 20.

Corn. Tacit. lib. 5. cap. 7.

The vſe of the Bow] By a *Synechdoche*, the *Bow* is mentioned. 1. Becauſe it was much in vſe amõgſt the *Iſraelites*. Therefore, *the Children of Ephraim* are deſcribed, *Armed, and ſhooting with the Bow.*

1 Pſal. 78.9.

2. Becauſe the enemy was expert in it, and had annoied them much with that weapon. Hence the *Parthyans* are deſcribed by *drawing the Bow*, and the *Lidians*, by *handling and bending the Bow*, and its ſaid of *Saul* now ſlaine by the *Philiſtims*, that *the Archers and Bow-men hit him, & he was ſore wounded of the Archers.*

2 Eſa. 66.19. Ier. 46.9. 1. Sam. 31.3.

3. Becauſe it was accounted moſt ſeruiceable, and vſefull in warre: therefore its called *The Bow of battaile*, and the *bender that bendeth the Bow*, is the Periphraſis of a Souldier. About the vſefulneſſe of this weapon, aboue thoſe Muskets, and Caliuers, now in vſe, it becomes not me to diſpute, others haue handled this Argument largely, to whoſe diſcourſes I referre you.

3 Zach. 10 4. Ier. 51.3.

S. I. S his diſcourſes with the preface thereunto.

Beholde, it is written in the Booke of Iaſher] What Booke this was is queſtioned. The word *Iaſher* ſignifieth *iuſt*. Some by this vnderſtand the *Pentateuch*, which, ſay they, is called the Booke of the juſt, either becauſe it was pennedby *Moſes*, that juſt man, or becauſe it treateth about juſt things.

3. opinions about the booke of *Iaſher*.

1

2. Others thinke that only the Booke of *Geneſis* is meant, and that *Dauid* intended to incourage them to thoſe Martiall exerciſes, by what they find recorded in that Booke, concerning the Tribe of *Iudah*, that, *The Scepter ſhould not depart from him, nor a Law-giuer from betweene his feet, vntill Silo come.*

2

Gen. 49. 10.

3. But to me, their opinion ſeemes more probable, who thinke it to be ſome Hiſtory, containing, after the manner of Annales, or Chronicles, the moſt remarkable paſſages in the State of *Iſ-*

3 Pet. Mart. in locum.

rael:

rael: because this Booke is mentioned as the *Regi-ster*, wherein that famous successe of the *Sunnes standing still* at *Iosuahs* prayer, *for the space of a whole day*, is recorded; whereof no mention is made in any of the fiue Bookes of *Moses*: yet this no whit aduantageth the Papists, who would from hence, and such like places, proue the defect of the *Canonicall* Books of the Old Testament. For (not to insist vpon the ambiguity of the word here vsed, which signifieth any discourse about a thing, as well as a Booke) what if we grant, it was a written Booke? must it necessarily follow, that this Booke was *Canonicall*? Its true, that some ascribe it to *Nathan*, and *Gad*, who were Prophets: yet all things which the Prophets wrote, were not written by them as Prophets. It cannot be denyed that the Prophets were *Gods* publicke Notaries: yet all the writings of a Notary are not authenticall, vnlesse he doe them as a Notary. *Dauid* the Prophet wrote a letter to *Ioab*, concerning *Uriah*: yet that was not penned by him as a Prophet.

Iosh. 10.12,13.

ספר

Gen. 5.1. Nehem. 7.5. Mat. 1, 1.

Alia, sicut homines, historicâ diligentia; alia, sicut Prophetæ inspiratione diuinâ scripserũt, atq; hæc ita fuerunt distincta, vt illa, tanquã ipsis, ista vero tanquam Deo per eos loquẽti iudicarentur esse tribuenda: ac sic illa pertinerent ad veritatem cognitionis, hæc ad religionis authoritatem. Aug. de ciuit. Dei. li 18. ca. 38.

The Prophets wrote some things as Prophets, other things as Historians. These serue to increase our knowledge; those to increase our faith. Thus we haue opened and cleared the sence of the words. In them you may obserue two things:

First, an *Act* or *Edict* of *Dauid*, for the training vp of *the Children of Iudah* in Martiall exercises: *He bade them teach the Children of Iudah the vse of the Bow.*

Secondly, a *Record*; or *Register* of that Act. *Behold, it is written in the Booke of Iasher.* Out of the words thus opened, the conclusion which naturally offreth it selfe, is this, that,

Doct.

It is a care well beseeming Kings, to prouide that their subiects be instructed, and trained vp in Military exercises.

The Scriptures fully cleare this in examples: of *Abraham*, hauing at least 318. men in his house, fitted for warre vpon a short warning: of *Moses*, *instructing the people how to camp by their standards, and vnder the Ensignes of their fathers house:* of *Ioshua*, and the *Iudges*, vnder whom, of *Ruben*, and *Gad*, and halfe the Tribe of *Manasseh*, were foure hundred, forty thousand, seuen hundred and three score exercised in warres. The time would faile me, if I should speake largely of *Dauid*, of *Salomon*, of *Iehosophat*, of *Asa*, of *Vzziah*, whose care in this particular is plentifully declared in holy Writ.

Gen. 14. 14.
Num. 2. 2, 3.
1. Chro. 12. 1, 2.
1. Chro. 21. 5.
2 Chron. 8. 7, 8, 9.
2. Chron. 17. 13, &c.
2. Chr. 14 8.
2. Chron. 26. 11, 12, 13, 14.

This practice was grounded vpon good reason, as we shall euince, thus:

1 Reason.

Soueraigne power, Common-wealths, Lawes, and Armes had the same originall; the same end: which that you may vnderstand, conceiue it thus. At first, euery father, or eldest of the family, gane lawes to the rest of that family, and tooke care for their safety. Afterwards, mankind multiplying into diuers housholds, joyned their Cottages into one common field, and so made vp that, which we call a *Village*; diuers Villages joyned together, grew into that which is called an *Hundred*: but as pride and emulation increased, with the increase of mankinde, they inuironed diuers of these Villages thus joyned; at first with bankes and ditches; afterwards with walls: which being so compassed and fortified, were called *Townes*, and *Cities*.

Vicus of { *οἶκος or υἱα.*

Pagus of Πηγη, because they dranke of our cõmon Spring.

Vrbs, ab orbe.

Ciuitas, ab eo quod multitudo coiuit.

People thus conjoyned, that they might *liue honestly*

honestly and peaceably together, must be *ordered* amongst themselues. Hence came the inuention of *Lawes*, which are not only the rule, and leuill, and square of the foundation, and building, but the very spirit, and sinewes of any Common-wealth, and State, whereby it liues and moues. The end of these is the *good of that Community*, where they are in force. The makers or preseruers of these *Lawes*, are called *Kings*, *Gouernours*, *Magistrates*, *Higher powers*: their end is the Common welfare, *he is the Minister of God for thy good*: for which purpose the great *Law-giuer*, *who is able to saue and destroy*, hath by expresse rules in his Word, ordered the carriage of Rulers towards the people (*a*) and of people towards their Rulers. (*b*) This gouernment, according to the diuersity of subjects, wherein it rested, had diuers names: as it rested in one person, it was called, A *Monarchy*: As it rested in few of the chiefe, it was called, An *Aristocraty*: as it rested in many, it was called a *Democraty*. The Common-wealth being thus settled with *Lawes*, and *Gouernours*, for the honest conuersing of people amongst themselues; it was necessarie to prouide for their peace, and securitie from the iniuries of others: for men naturally are as *Lyons*, *Leopards Wolues*, *Asps*, and *Cockatrices*, by reason of those inward *lusts*, which maintaine *Enmity against God*, *fight against the soule*, and raise *warres and contentions* amongst men; which sinfull disposition, *Satan*, out of his ancient malice against mankind, acteth, and exciteth, *inticing* men to *battell*, *that they may fall*. This being the common danger of all men, euery man bethought himselfe of some course for preuention: and hence came the inuention of *Armes*, and *Military discipline*.

ἡ δὲ κὴ πολιτικὴ τάξις ἐστὶ. *Arist.*

Salus populi suprema lex.

ὑπερέχασαι ἐξαιρίαι. Rom. 13. 1.

ἐις τὸ ἀγαθον. Rom. 13. 4. Iam. 4. 12.

a Deut. 16. 18, 19, 20, 21.

b Rom. 13. 1, to 9.

Isa. 11. 6. to 9. Rom. 8. 7. 1. Pet. 2. 11. Iames 4. 1.

1. King. 22. 20.

Thus you ſee, we may truely ſay of theſe foure, *Soueraigne power*, *Common-wealths*, *Lawes*, and *Armes*, as it was ſaid of *Hippocrates* his Twinnes, *They langh and weepe together*, they *liue and dye together*. For, as without Lawes the *Soueraigne power*, and *Common-wealth* cannot ſubſiſt, by reaſon of diſorders within; ſo without *Armes*, and the *exerciſe* of them, they cannot be ſafe, by reaſon of dangers without.

2. Reaſon. Pro. 14. 28. The Common ſafety both of King and people is much aduanced by this courſe, *In the multitude of people is the honour of a King, and for want of people commeth the deſtruction of a Prince.* But what ſafety is in a multitude of men without weapons, and skill to manage them? *Counſell and ſtrength are for warre.* Iſa. 36. 5. But how ſhal Counſell and ſtrength be eſtabliſhed, without education and inſtruction to ſeruice? or how ſhall men be inſtructed, without ſuch *Military exerciſes*? Add hereunto the diſaduantages that ſometimes happen in warres, partly, by reaſon of the ſuddenneſſe of the warre; as in the rebellion of *Sheba* the ſonne of *Bichri*, 2. Sam. 20. 4. an Army was to be raiſed in three dayes warning; and in the caſe of *Iabeſh Gilead*, in the ſpace of foure or fiue dayes, *Ioab raiſed three hundred thouſand men of Iſrael, and thirty thouſand of Iudah, to fight againſt the Ammonites*; 1. Sam. 11. 8, 9. Partly, by reaſon of the inequality and oddes betwixt parties, as betweene *Dauid* and *Goliah*; 1. Sam. 17. 33. The one a *Boy*, the other, a *Man of warre from his youth*: and betweene the *Ammonites*, and *Iſrael*, 2. Sam. 10. 9. when *the front of their battell was againſt the Iſraelites before & behind.* In ſuch ſtraights, how ſhæful & fearefull would the loſſe, and the ouerthrow of an Army and Kingdome be, if by frequent exerciſe, the Souldiers had not gained dexterity and skill;

skill, to extricate themſelues out of ſuch difficulties? To conclude: Herein Kings imitate God, whoſe prouidence is ſeene, as well in defending, as in feeding his creatures. For amongſt them, ſome are fortified with hornes, ſome with hoofes, ſome with tuſhes, ſome with teeth; others that haue not theſe, haue burrowes; ſome haue ſtrength to helpe themſelues; others, that want that, haue ſwiftneſſe of feet to run away; thoſe that haue neither of theſe, haue dennes and ſecret places to hide themſelues in; and thoſe that haue none of theſe, goe by heards and multitudes: but vnto man, God hath giuen reaſon and vnderſtanding, which is in ſtead of all theſe, whereby he is able, not only to eſpie meanes of eſcape from dangers, but he can take from euery creature vpon earth, yea from within the bowels of the earth, what may ſerue for his vſe, and benefit.

Religion and obedience to God, binde men to vſe all lawfull and poſſible meanes of ſafety. Not that God is tied to the meanes ſo, as not to worke without them (for hee gaue *light* to the world without the *Sunne*, and nouriſhed *Moſes*, and *Eliah* 40. dayes, without food) nor ſo, as alwayes to worke with them; only, wee are bound to vſe the meanes, with ſubmiſſion to his prouidence who, as a free Agent, workes with them, or without them, according to his good pleaſure. Excellent, to this purpoſe, was that reſolution of *Ioab*, *Be ſtrong, and let vs be valiant for our people, and for the Cities of our God, and let the Lord doe that which is good in his eyes.* 3. Reaſon. 2. Sam. 10. 12.

For neither Gods *purpoſe*, nor his *power*, nor his *promiſe* ſecures any man in the neglect of meanes.

1. Not his *purpoſe*; for in the greateſt matter,

2.Tim.2.19. 2.Pet.1.10. that concernes man, though *The foundation of God remaineth ſure*, in himſelfe, yet men muſt *giue all diligence to make their calling and election ſure* to themſelues.

Ioſh.5.12. 2. Nor his *power*; he could feed *Iſrael* in *Canaan*, as hee had done in the wildernesſe: but *Manna* ceaſed, when they came to a land, that would yeeld corne: vpon mens ordinary labours, Mat.6.26,28. at this day hee can feed men, as *hee clothed Lillies, which neither ſowe, nor reape, nor carry into their barnes*; Eph. 4.28. but it is his will, that man ſhould *labour with his hands the thing that is good*, if he would haue wherewith to *feed himſelfe, or giue to others without theft*.

Iudg.6.14. Iudg 7.7,8. Mat.4.7,9. 3. Not his *promiſe*; *Gideon* had a promiſe of victory, yet he vſed meanes. Our Lord Chriſt had a promiſe of protection, yet hee would not caſt himſelfe downe from the pinnacle. *Paul* had a promiſe of ſafety, yet he ſaith, *Except theſe abide in* Act.27.22.31. *the ſhip, we cannot be ſafe.*

Wee conclude then, that ſince *Soueraigne power*, *Common-wealths*, *Lawes*, and *Armes*, had the ſame originall, the ſame end; and ſince the common ſafety of King and people is procured by *Militarie exerciſes*; and ſince *Religion*, and obedience to God binds all men to vſe all lawfull, and poſſible meanes for their owne ſafety, and good: we conclude, that it is a care well beſeeming Kings to prouide, that their ſubjects may, by ſuch meanes, be trained vp to warres. And ſo we haue, as briefly as we could, diſpatched the Doctrinall part: we now come to application, wherein, after we haue laid downe ſome conſectaries, which ſhall be clearely deduced from the Text, we ſhall endeuour to ſpeake to the preſent occaſion.

1 Vſe, or conſectary 1. Vſe or conſectary is vpon this ground, to iuſti-

iustifie *warres* lawfully vndertaken, now in the times of the *Gospell*, against the *Manichees*, and *Marcionites* of old, with the *Anabaptists*, and *Familists* of latter times: for how can it be said, that the care of preparation for warrs beseemes Kings, if warres themselues be vnlawfull? or how shall that be recorded to *Dauids* praise, which beseemes not other Kings?

But the difference of times alters the case. That might be lawfull in *Dauids* time, which is vnlawfull now. For, of these times of the Gospell, its said: *They shall breake their swords into Mattockes, their speares into sithes: Nation shall not lift vp a sword against Nation, neither shall they learne to fight any more.* Obiect. Isa. 2. 4.

For Answere of this, we must oppose to it another text, where the *Lord* calls vpon the people to *breake their plow-shares into swords, and their sithes into speares.* That it may appeare there is no contradiction in the Spirit speaking by *Isay*, to it selfe speaking by *Ioel*, we must distinguish betweene the purpose, and intent of *Christ* in comming into the world, and in publishing the Gospell, whereat *Isay* aimeth, and the successe, or euent, which was accidentall, in respect of mans malice, which *Ioel* intendeth. Respectiuely to the first, *Christ* said to *Peter*, *Put vp thy sword: for hee that strikes with the sword, shall perish with the sword.* As if he had said, *I came not to send the sword, but peace.* Respectiuely to the second, he saith to his Disciples, *He that hath no sword, let him sell his coate, and buy him a sword.* As if hee had said, My comming sends not peace, but a sword. So that, though the end of *Christ* his comming was, to *reconcile things in heauen, and things on earth*, which end he now attaineth betweene *God* & vs, in our Iustification, & will accō- Answ. Ioel 3. 10. Mat. 26. 51, 52 Luke. 22. 36.

pliſh betweene man and man in the *day of Redemption*, yet ſo long as *Satan workes in the children of diſobedience*, and ſo long as any remnant of ſinne is in the heart of any, there will be a neceſſity, and lawfulneſſe of war, and of this care to prepare for it.

2 Vſe or Conſectary. 1. Theſ. 2.

2. Vſe or Conſectary, Is this care well beſeeming Kings, as that which belongs to them by right? Then it ill beſeemes that *Man of ſinne* to vſurpe vpon this right of Kings. God committed the Magiſteriall power of appointing the times of ſounding the *ſilver Trumpets*, vnto *Moſes*: But the miniſteriall power of ſounding thē, vpon cōmand to *Aaron*. See the pride of this Vſurper, who will ſnatch the *Trumpets* out of *Moſes* hands, and not the *Trumpets* only, but the *ſwords* alſo; nor the *ſwords* only, but the *Crownes* and *Scepters* alſo. I doubt not, that in due time, God will vnite the *ten hornes* againſt his pride, who exalts himſelfe aboue all that is called God, 1. *Theſ.* 2.

Numb. 10.

3 Vſe. Incouragements and Cautions.

3. Vſe. It remaineth, that a word or two of incouragement, and caution be added for the *Iuſtification*, and *Direction* of your Noble deſignes, in theſe *Military exerciſes*, which are of ſo great conſequence for the Common good, as hath beene formerly declared. If it be a courſe well-beſeeming Kings to prouide, that by theſe meanes, their ſubjects be trained vp, and fitted to warres, certainely it well becomes ſubjects to offer themſelues willingly to ſuch exerciſes. Thoſe to whom I am to addreſſe this part of my ſpeech, are of two ſorts. 1. Such as are already exercized members of this ſociety. 2. Such as may hereafter be added thereunto.

1. Incouragements to 2. ſorts. 1. Such as are already mēbers of this Society.

For the former: I need not ſeeke farre for incouragements: *your workes praiſe you*; and the aboundant

abundant fruit, and *ſucceſſe* of them may incourage you. It was ill with *Iſrael*, when *there was not a ſhield or a ſpeare to be found amongſt forty thouſand in Iſrael.* There was want of *Armes.* And no leſſe miſerable was their eſtate, when *there was no Smith in the Land.* There was want of *Armourers.* Little better was the condition of this Land, when theſe *exerciſes* firſt began: for, either there were no *Armes*, or, not ſo many, and thoſe few that were, not ſo ſeruiceable as theſe, nor made after the moderne faſhion. The like defect here was of *Armourers*, till you ſet them on worke, whereby their number and skill hath greatly increaſed, not only in the Citty, but throughout the Kingdome alſo. But what are *Armes* without skill to manage them? It was much to the praiſe of *Martiall Diſcipline* in *Iſrael*, that *One hundred and twenty thouſand, euery one of them able to leade an Army*, or at leaſt to *keepe rancke*, *came to anoint Dauid King in Hebron.* According to the proportion of your number, and time, the like may be ſaid of your Society: That, whereas before the happy beginning of this Exercize, ſcarce one in the Citty knew the vſe of *Armes*, and what did belong to *Martiall Diſcipline*; now, many educated in this Schoole, are able to exerciſe a Company: in ſo much that all the Officers of the trained Bands of the Citty, from the greateſt to the leaſt, are taken hence; and that which addes luſtre to all that hath beene ſaid, is, 1. The conſideration of the perſons. 2. Of the time. 3. Of the place. 4. The manner of ingaging your ſelues in ſo worthy a proiect.

Who are incouraged fro former ſucceſſe. In reſpect. Iudges 5.8. 1 Sam. 13.19.

1. Of Armes.

2. Of Armourers.

1. Chro. 12.38.

Amplified, 4. wayes.

1. By the perſons. *Ex colluuie omnium gentium.*

1. The *perſons*, a Company not like *Hannibals* Army, gathered of riff-raff, the refuſe, and dregs of

of the people, but a Company of worthy *Cittizens*, men whose persons, places, parts, challenge respect, and reuerence.

2. The time.

2. The circumstance of time] In a time of *peace*, when the foolish Inhabitants of *Laish* would haue beene without feare, yea in a time of *feares*, (as the case now stands) wherein men should be like Ants, prouiding for that Winter which they fore-see not, like *Mice* running away from that house, which they feare will fall. In such times men should be like the *Romanes Triarij*, that would chuse to dye in the fight, rather then to preserue their liues by flight: not like those Romane *Mutci*, who chose rather to cut off their thumbs, then to handle their swords.

Iudg. 18.

3. The place.

1. Generally the Land.

3. The circumstance of place] In this plentifull Land: for we see that vsually like vnto seeds and plants, so are the liues of men made conformable to the Regions where they abide. Thus *Sodom*, which was *like the Garden of Eden*, fruitfull and delightfull, was addicted to *pride, idlenesse, fulnesse of bread, and contempt of the poore*. Histories tell vs how the delights of *Capua* did weaken and enerue *Hannibal*, and all his Army, whom the rough *Alpes*, and freezing snow had formerly made vnconquerable. Therefore *Cæsar* speakes it to the praise of his Souldiers, that no delights disabled them to seruice in the warre. 2. In this famous Citty] which is to England, as *Ierusalem* was to *Iudea*, the *Metropolis* of the Land, where, by your actions, are examples to other places; and for this particular, I may say as *Paul* speakes to the *Romanes*, *Your zeale hath prouoked many*: as may be seene in Coucntry, Chester, Bristow, Norwich, besides other places, who not only haue

Ezek. 16.

Milites suos etiam vnguentatos, beneq; pugnare dicebat. Suet. in Iul. cap. 67.

2. particularly this Citty.

yours,

raiſed vp like Companies, in imitation of yours, but alſo haue beene guided therein by ſome of your followers, and inſtructed by ſome of your Schollers.

4. *The manner*] That it is done, *not by conſtraint, but of a ready mind.* Tis true: euery Family is commanded *the vſe of Bow* and Arrowes, vnder a penalty: and maſters are bound to teach children, and ſeruants, from ſeuen to ſeuenteene therein. Heere Maſters are inſtructed, not in the vſe of the Bow onely, but in all weapons, poſtures, actions neceſſary or vſefull in warre, and not for feare of a penalty, but for loue of their Country. I conclude with the ſpeech of *Deborah, My heart is towards the Gouernours of Iſrael, that offred themſelues willingly, amongſt the people: bleſſe you the Lord.*

4. The manner.

Anno 33. of *Henry* 8. Stat. 9.

Iudges 5.

2. For others that are to come in; thoſe are of two ſortes. 1. Such as ſhould incourage. 2. Such as ſhould exerciſe. For the firſt, I would haue directed my ſpeech to the *Right Honourable, the Lord Maior*, in whoſe abſence, let me ſpeake but a word to the *Senatours*, his brethren, ſo many as are preſent. That which is in the Text commanded in *Dauid* is practized by our *dread Soueraigne*, whoſe Royall pleaſure for the ordering, & incouraging of this Company, hath beene plentifully and openly declared. In conformity to which paterne, would it not well beſeeme his *Maieſties* Lieutenant, and Deputy in this Citty, ſometimes to viſit this *Schoole*, to obſerue their proficiencie, and at ſuch ſolemne meetings, to honour them with his preſence, yea, and if need ſhould require it, to allow out

2. Sort incouraged, are ſuch as may hereafter be added to this ſociety.
Of 2. ſorts.
1 Incouragers.

of the Chamber, the Treasury of the Citty, something towards their incouragement and maintenance? This motion may be thought the more reasonable, if you reflect vpon times past, wherein, for want of able men amongst your selues, the Citty was constrained to entertaine Strangers, vpon such occasions, to their great charge; besides the danger of hauing Strangers to bee Officers in a Citty. It is reported of *Switzerland*, that whereas in other places, some are for Armes, some Artizans, some Labourers, there, all are Souldiers. Would you know whence it came? From the liberality of the Gouernment, in propounding rewards in publicke, for such as could exercise, and dexterously haudle the Harquebuz, or Caliuer: yea, there was a price, or reward appointed for the children that could draw the *Bow*. A worthy paterne: but I must hasten.

2. Those that should exercise.

2. For those that should exercise] If such be the publicke good that redounds to *King* and people by these designes, as hath beene shewed, it should incourage many to come in, and those who haue entred themselues into this Society, to apply themselues to those opportunities, which they haue, by times appointed for exercise in the Garden: and here, what shall I say to quicken you?

1. The necessities of other Churches] Were there no danger at home, yet the distresses of our brethren abroad should quicken vs to the vse of all meanes, whereby wee may bee inabled to succour them. If a neighbours Oxe, or Horse be in a ditch, wee will euen runne to

'οὐδ' ἂν βᾶς 'ἀπόλειτ', ἐ μὴ, γείτων κακὸς εἴη. *Hesiod.*

to helpe it out, saith our Sauiour: much more, if his house be on fire; most of all, if the danger be of the losse of their Country, of Religion, Families, liues and all. *Curse ye Meroz, saith the Angell*, when in such a case, *shee comes not out to helpe the Lord.* Iudges 5.

2. Our owne dangers] What though for the present *wee* seeme *to dwell safely, euery man vnder his Vine, and vnder his Fig tree?* So long as our sinnes, our crying sinnes remaine, so long as the abominations that prouoke *God*, are not taken from the middest of vs, we can haue no securitie, no assured peace. 1.King.4.25.

3. But suppose all clouds were dispersed, none to be seene in the firmament of all the Churches, yet the laudablenesse of such Martiall exercises should perswade men to the loue, and vse of them. Former presidents iustifie this course, in *Ionathans* shooting *for sport*, that hee might bee thereby fitted to warre. And questionlesse, the *Beniamites* attained that dexterity in casting stones out of a sling, at an haires breadth, by frequent exercise for recreation. 1.Sam.20.20.

The ancient *Gaules* are said to be the *most warlike*, and *valiant of all Nations*. But how became they such? By continuall exercise & vse of *Armes*: for it was their custome to come armed to their Councels. Their applause of an Oration was signified by clattering with their *Armes*. The oath they tooke was vpon their *Armes*. The *Germanes* also were wont to goe armed about their daily negotiations, and came in the same manner to their banquets. Thus the most warlike

μακι μοτατοι, καὶ, θυμικώτατοι per ἐθνῶν. *Iulian. in Misopog.* *Cæsar Commen. lib.5.& 7. Tit.Liv. l.31. Decad.6.*

warlike Nations haue accounted it a maine policie, to be very frequent in the vſe of *Armes*. And in Religious reſpects, ſince euery man will haue recreations: if that bee beſt, which is freeſt from ſinne; that beſt, that moſt ſtrengthneth a man; that which inables a man moſt, to bee of vſe for the publicke good, bee beſt; then abandon your *carding*, *dicing*, *chambring*, *wantonneſſe*, *dalliance*, ſcurrillous diſcourſing, and vaine rauelling out of time, to frequent thoſe exerciſes, which are ſpeciall helpes fitting you to be ſeruiceable, and inſtruments of publicke welfare: only take in the cautions, with the incouragements, which are theſe.

1. Caution.

1. *Caution*] Haue reſpect to your particular callings. You haue heard how Gods wiſdome declareth it ſelfe in feeding, as well as in defending his people: let it be ſo with you. If any man vnder pretence of this exerciſe, ſhall waſte his time and meanes, to the apparant dammage, and vndoing of his family; ſuch an one will bring a ſcandall, an ill report vpon this worthy deſigne. He that would be a builder, not a deſtroyer of the Citty, muſt be carefull to imitate thoſe *builders* vnder *Nehemiah*, who *held their ſword in one hand, and their trowell in the other*. So minde the exerciſes in the field, that you forget not neceſſary buſineſſe in your ſhop.

2. Caution.

2. *Caution*] Preſerue *vnity in the bond of peace amongſt your ſelues*. This will be your ſafety and the ſtrength of your Cittie. Thus wee ſhall bee able to ſay of you, as *Ageſilaus* anſwered one who asked him, *Why Sparta had no walls?* Said he

he (pointing to the Cittizens) *Behold Spartaes walls. Spartaes* Cittizens were *Spartaes* walls, by vertue of their concord, and vnity amongst themselues: so will it be with this Cittie, you will be in stead of walls to London, if it should want them; keeping vnity amongst your selues.

In Spartæ muros.

3. *Caution*] Let euery one seeke *the publicke good.* Such base degenerate spirits, as are altogether intent vpon their owne priuate and particular concernments, are vnfit for imployments of such publike consequence as this is. *God* seldome honours them in his seruice, nor himselfe by their skill, or labour, or wealth, who make themselues their end, in what they doe.

3. Caution.

Da mihi Scutum, tu vero tibi cauponum eme, in quâ viuas.
Epamin.

4. *Caution*] Beware of carnall confidence in your *Armes*, skill, preparations. For though your Martiall prouision were of the chiefest, like *Zenophons*, of whom it is said, he had an *Argolican* Target, an *Athenian* Brest-plate, and a *Boetian* Head-peece; though your men were, for stature like the *Anakims*, for multitude, like the *Aramites*, for dexterity, like the *Beniamites*, for successe, like *Saul*, and *Ionathan*, of whom it is said, that *the Bow of Ionathan neuer returned backe; neither did the sword of Saul returne emptie from the blood of the slaine, and from the fall of the mightie*, yet carnall confidence, selfe confidence will betray you, vndoe you, as it hath ruined many States before you. They of *Ierico*, trusted in their walls: but how soone, and by how despicable meanes did God lay them flat? The *Philistims* trusted in *Goliah*, and he in his strength: but how soone is his head cut off with his owne sword?

4. Caution.

2. Sam. 1. 22.

1. Sam. 17. 45, &c.

ſword? *Men riſe vp earely*, but *God builds the Cittie. The horſe and chariot is prepared, but victorie is from the Lord.* It is *Solomons* obſeruation, and
Eccle. 9.11. wee may conclude with it, *The race is not to the ſwift, nor the battell to the ſtrong.*

5. Caution. 5. *Caution*] Labour for ſuch preparations as will certainely intereſt you in a bleſſing. What are thoſe? Something muſt be done for the qualifying of your perſons; ſomething for furniture, and prouiſion of Armour; ſomething for the vſe and managing of that Armour. Of theſe ſeuerally.

Pſal. 39.5. Reu. 1.13. 1. For the qualifying of your perſons] This in generall know, that as *holineſſe becomes Gods Houſe for euer*, becauſe *Hee walkes in the middeſt of the golden Candleſtickes*; ſo, holineſſe becomes the Lords Campe for euer; becauſe
Deut. 23.12, 13 14. *hee walkes in the middeſt of the Campe: and if hee ſee any vncleane thing in it, will turne away from it.* Sinne not onely cauſeth warres (*They choſe new gods, then was warre in their gates.*) but alſo
Iudges 5. ruine, and deſolation. *Iſrael could not ſtand before*
Ioſh. 7.12. *the enemy, becauſe there was an execrable thing in the Campe.* Therefore it is *Gods* charge to his people:
Deut. 23.9. *When thou goeſt out with the Hoaſt againſt thine enemies, keepe thee from all wickedneſſe.* So may I ſay, When thou goeſt to prepare and fit thy ſelfe to fight (as you doe in your *Martiall exerciſes*) keepe thee from all wickedneſſe. For, what will it auaile you, if you could bee Conquerours of men, whilſt you remaine captiues to *Satan*, ſlaues to your owne luſts? But how can you hope to preuaile againſt men, when *God* himſelfe is become your enemy?

my? This is that which hath brought ſo much miſery vpon your brethren, and threatens our deſtruction, euen the ſinne of Rulers, and ſubjects, Miniſters, and people, Captaines and Souldiers; and yet the Lord may renew his complaint, *No man ſpeakes aright, no man ſaith, What haue I done?* Whilſt our ſins continue, flatter not your ſelues, neither *truſt in lying words, ſaying, The Temple of the Lord* (much leſſe the *Artillery Garden, &c.*) *for your ſakes Sion ſhall be layd waſte*, Ieremy 7. and the Lord will doe vnto vs, as hee hath done to our brethren round about vs. Wherefore (Beloued in the Lord) as you deſire the continuance of the *Goſpell*, and of our peace; as you tender the welfare of Church and Common-wealth; as you affect the ſafety of your ſelues, and families; ſearch out, purge out the ſinnes that prouoke *God* to wrath, from your families, from your ſelues, *prophaneneſſe, couetouſneſſe, pride, hypocriſie, corrupt ſelfe-loue, ſecuritie, luke-warmeneſſe*, and whatſoeuer elſe in your perſons, places, callings, companies, recreations, is contrary to *Gods* reuealed will, and in ſtead of thoſe, conſecrate your families, your ſelues to *God*; bee more *holy, heauenly-minded, humble, vpright, zealous, fruitfull, watchfull* in all your wayes: ſo ſhall tenne of you bee able to chaſe away a hundred, and an hundred a thouſand, and a thouſand ten thouſand.

Ieſ. 9. 12.

Ier. 7.

Deut. 20. Rom. 12.

2. For furniture and prouiſion of Armes] The *Apoſtle* commends ſix Pieces to you, out of Gods Armory: Chriſts Souldiers may not want any one of them.

1. *Truth*]

1

1. *Truth*] The first is that which was ingrauen in a Saphire ſtone, and hanged about the necke of the *Egyptian* Iudges in a collar. אמת, *Truth*. This is the ground of all *conſtancie*; and therefore the *Hebrewes* by one word expreſſe both. This the *Apoſtle* calleth a *Girdle*, and it farre excels thoſe ſtudded bells, wherein Souldiers pride themſelues, both in comlineſſe to adorne, and in ſufficiencie to ſtrengthen a Chriſtian Souldier againſt all aſſaults of *Satan*, and diſcouragements in the world.

פ ו א

2

2. *Righteouſneſſe, a Breſt-plate*] The ſecond is that, whereunto we laboured to perſwade you in the firſt direction, for the qualifying of your perſons, *Righteouſneſſe of converſation*, which conſiſts in a pure or purified conſcience for the time paſt, and in a *reſolution* of proceeding in a righteous courſe, for the time to come. We are *Prieſts vnto God our Father*: let vs preſent our ſelues before him, and the Congregation of his *Iſrael*, with this *Breſt-plate*, wherein is the true *Vrim* and *Thummim*, and wherewith the ſoule is more gloriouſly adorned, then *Salomon* was *in all his Royalty*: yea, the Soule is not only beautified, but alſo fortified by it, as you ſee in *Hezekias* caſe, againſt *the feare of death*; and in Pauls caſe, againſt the *ſmiting of the tongue*.

1. Iohn. 3. 7. 2. Cor. 1. 12. Acts 11. 23.

Reu. 1. 6.

Exod. 28.

Iſa. 38. 2. Cor. 1. 12.

3. The preparation of the Goſpell of peace, the leg-harneſſe. 1. Cor. 3. 21, 22.

The *third*, is the piece of furniture, which the *Goſpell* doth helpe vs vnto, by reuealing to vs, 1. That *God* is reconciled to vs, in Chriſt. 2. That euery thing that can befall vs, is made for vs, yea, *death* it ſelfe; and all tribulations are for our good: This is in ſtead of *Greaues*, *or Leg-harneſſe*, whereby we are inabled to paſſe thorow the roughest wayes

wayes to heauen, without diſcouragement, yea, in a ſpirituall ſence, to *treade vpon the Adder, and the Baſiliske*, without hurt. *Chriſt* ſeeing his Church walking towards him thus ſhod, breakes forth into an admiration of her: *How beautifull is thy going with ſhooes, oh Virgin, daughter!* Cant. 5.1.

The fourth is Faith, laying hold on *Chriſt* for *Iuſtification*, and on the reſt of *Gods* Word, and ſpeciall promiſes, for paſſing this preſent life. This is a *Shield* defending the ſoule, not only from foynes and blowes, but alſo from *the fiery Darts of the Deuill.* By this thoſe *Worthies of the Lord ſubdued Kingdomes, wrought righteouſneſſe, obtained the promiſes, ſtopped the mouthes of Lions, quenched the violence of fire, eſcaped the edge of the ſword, of weake, were made ſtrong, waxed valiant in fight, turned to flight the Armies of the aliens.* To conclude; *It is the victory, whereby we ouercome the world.* 4. Faith the Shield. Heb. 11. 33, 34. 1. Ioh. 5. 4.

The fift is Hope, which ariſeth from Faith, and is the expectation of good things to come, grounded vpon the promiſes. This like an *Helmet* will ſtand the Chriſtian Souldier in much ſtead, which keepes off many blowes and wounds from him, which elſe, as a violent ſtroke on the head, would amaze him, if not quite caſt him to the ground. Thus *Stemen* hauing his *Helmet* on, could with courage looke his enemies in the face, and lift vp his eyes to heauen, with an vndanted mind, in the midſt of a ſhowre of ſtones caſt at him. And bleſſed *Paul reioyceth in tribulation, vnder the hope of glory.* 5. Hope an Helmet. Acts 7. Rom. 5. 3, 4.

The ſixt Peece, is that whereby *Gods* mind is reuealed vnto vs, in ſuch things as concerne vs to know, as a mans mind is by his ſpeech, which is 6. The word a ſword.

therefore called *the Word of God.* This is contained in the Scriptures, and is called *a Sword*, because of its singular vſe, both for offence, and defence, as you may ſee in that ſingle combate of *the Captaine of the Lords Army, our Lord Ieſus Chriſt*, with the Deuill. I may ſay of this, as *Dauid* ſaid of *Goliahs* ſword, Giue me that, *there is none to that.* A Chriſtian Souldier ſhould haue this ſword alwayes in readineſſe, not as ſwords are in moſt houſes and hands, hung vp by the walls, or kept ruſty in the ſcabberd: but it ſhould be like the ſword of *Ioab*, ready to drop out of its ſheath ſuddenly, and he ſhould vſe it againſt ſpirituall wickedneſſe, as *Eliazer* vſed his againſt the Philiſtims. The Text ſaith, He ſmote the *Philiſtims, vntill his hands was weary, and his hand claue vnto the ſword.* One thing more muſt be added, and ſo Ile conclude.

Math. 4.

Sam.

Sam.

2. Sam 23.10.

3. For the vſe and managing of this ſpirituall Armour] I will propound onely one thing to bee done, that is, *Prayer*, whereby *Hezekiah* clothed with ſacke-cloth, in ſtead of a Coat of maile, and hauing aſhes vpon his head, in ſtead of an *Helmet*, and vſing prayers in ſtead of ſpeares, and ſwords and arrowes, hee obtained the ſlaughter of *one hundred foure-ſcore and fiue thouſand of the Aſſyrians in one night.* *Aſa* by prayer, ſlew and put to flight an Army of *tenne hundred thouſand, and three hundred Chariots of Ethopians.*

2. Chron. 32. 9.10. Iſa. 37.15,36.

2. Chron 14. 9, to 14.

In Eccleſiaſticall Hiſtories wee read of an Army of Chriſtians, which was called *Legio fulminans*, becauſe by prayer they obtained, that God ſcattered their enemies with thundring and lightning, and refreſhed the Chriſtians with ſhowres from aboue.

Euſeb. lib. 5. Tertul. in Apolog.

Our

Our owne times afford many inſtances to the ſame purpoſe, eſpecially, that *Mirabilis annus*, in 88. when the prayers of Gods people prenailed to raiſe the winds, which ſcattered that *Inuincible Armado*, whereof wee may ſay, as *Moſes* ſang of *Pharaohs* Hoaſt: *The enemie ſaid, I will purſue, I will ouertake, I will deuide the ſpoile, my luſt ſhall be ſatisfied vpon them; I will drawe my ſword, my hand ſhall deſtroy them. Thou didſt blow with thy wind, the ſea couered them, they ſunke as Lead in the mighty waters.* Exod.15.9,10. Prayer is to euery piece of ſpirituall Armour, the ſame, that exerciſe is to Armes, and weapons, that whereby Chriſtian Souldiers are fitted for ſeruice. It holds alike true in both; the more exerciſe, the more skill; the more courage, the better ſucceſſe. Wherefore be much in prayer, in publike, in priuate, in ſecret, be aſſiduous in this dutie, be frequent in eiuculations, that your houſes and hearts may be purified, that your fore-fellowſhip, callings, recreations may be ſanctified; that by you and all your indeauours, God may be glorified, let it be your ambition to be ſo qualified, armed, and prepared to manage thoſe ſpiritual weapons with a prayer-full ſpirit, as men by *long cuſtome exerciſed* therein. What wil it auaile you to know the whole Diſcipline of *warre*? Doe not the heathen as much? There is more required in ~~you then in other~~ men, in reſpect of your *Chriſtian* profeſſion: for you haue vowed your ſelues to Chriſt in Baptiſme, to fight vnder his Banners, againſt the world, the fleſh, and the Deuill, and to continue his faithfull Souldiers to your liues end. Perfôrme your vow now, and euer, in the fight of this great Citty, that

that euery one may say, These are *the Lords Worthies, Christian Souldiers* indeed. So shall you be valiant in fight, victorious in battell, and in these *Militarie Exercises*, the Head and Glory of all the *Artillery Gardens* in the whole World.

FINIS.